Wa

585 all of the men in the kampong come on horses. The bride may not dismount nor touch the earth, but is lifted off on the saddle. At the threshold she steps off the saddle and crushes an egg under her foot. The groom enters too. Songs are sung and a pig is killed as she enters ("to clean her feet" meaning evidently to clean the soil of her home kampong off or to remove bonds therewith). This indeed is the rite that removes her totem taboo and makes her take on her husband's totem. It is called ela penteng pitak, which indeed means to clean off the mud. Thus she leaves the old and takes on the new tjek'i. Thus she has entered her husband's va'u. Then there is a feast and they live patrilocally.

[783]

[591]

583
591
585 If there is no bride price paid, the boy merely goes and moves in with the girl's family. There is no ceremony, or perhaps it is a little one. This is not regarded as nice (and note he says that he is afraid they might not tell him who in Veol and Ndung did not pay the bride price, as they are sensitive about this. He will send me a letter later about this and also about the percentage of mother's brother's daughter marriages). Only the poor people marry in this fashion.

[124]

When the bride price is finally paid, the real wedding ritual occurs as above. It may be ten years later. I made sure of this by laughingly saying that perhaps in such a case when they have the procession from the girl's to the boy's house their children go along too. And they said that that was correct. If the couple are Christian, they have a church wedding one day before the numpang. All the rest of the rite is the same.

864 There is no need for sex instruction, as the children see everything when they are still very young in these crowded houses. They are

We.

864 very sure about this. Nothing is a mystery.

178 565 634 621 567 There have been no changes in the last fifty years in regard to social classes here, except that the kraengs have lost their power, and that Bima is no longer in. Also, the radja is now superimposed. But the regular classes are the same, and even the kraeng still get a bit of respect, although this has suffered a marked decline. Note that the Radja is a Todo kraeng, and I can see that he tries to do the best he can for his enormous "family" by getting land for them, etc.

Cornelius lists in his notes:

tu'a kilo	household head
tu'a mbaru	house head
tu'a panga	lineage chief
tu'a tenu	va'u or kampong chief
tu'a beo	elders of the kampong, collectively
gelarang	who is also a tu'a tenu
dalu	district ruler
radja	new Manggarai ruler
ata leke	commoner
ata mendi	slaves who were bought or captured
ata lampang, ata sekontu, ata mangko' pitu	other slaves

The general term for "population" is ro'eng.

651 567 661 178 In the old days a tax was paid to Bima in slaves (taki). It is remembered that three men from Veol were taken off in this fashion, but it is not known where they were taken. Others were taken as slaves because they didn't behave correctly toward the Bima dignitaries.

[689] Enslavement was evidently a great form of punishment here for any infringement in showing the proper respect to authority. Today there are no more "slaves."